personalities p 293
ingratitude p. 294

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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. XX, 1931-1932

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(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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Index of Theosophy

Volume 20

November, 1931—October, 1932

A

Abstract Law 444
Actu, Brotherhood in 403
Alone Against Proteus 396
American Scapegoat, The Great 345
Ancient Landmarks 19
"Ancient Romans of the U.S.A." 255
Animals?, Were We 352
Annihilated?, Can *We* Be 563
"Anonymity" 359
Apprehension, Clear 174
"Are the Books True?" 446
Are We Escapists? 486
Armorial and Ballistic 465
Aspects of the Astral Body, Some 549

B

Ballistic, Armorial and 465
Beehive or Chaos? 514
Before Death 270
Beings, Three Classes of 63
Blame, Praise and 206
Body, Some Aspects of the Astral 549
Books True?", "Are the 446

Born Out of Race and Place 303
Breaking Through 501
Brotherhood in Actu 403

C

Can *We* Be Annihilated? 563
Chaos?, Beehive or 514
Charge", "The Same 33
Choice, Irrevocable 250
Classes of Beings, Three 63
Clean Life, A 253
Clear Apprehension 174
Clues, Hints and 26
Compassion and Impersonality 158
Concentrated Mind, The 36
Cycle of Necessity, The 355
Cycle, Signs of the 1-49-97-145-193-241-289-337-385-433-481-529
Cycles, National 200

D

Dangers, Passivity and Its 109
Death, Before 270
Death and Immortality 509
Death and Rebirth 389
Distinction", "Without 5
Drought, Rain, Sacrifice 56
Duty, On the Meaning of 412

E

Education, Theosophically Speaking 53
Effort, Present 350

End?, To What 560
Epidemics, Susceptibility to 220
Escapists?, Are We 486

F

Fear of Life, The 128
First Fundamental, The 454
Followers, Teacher, Learners, Leaders 342
Forebodings, Prophecies and 459
Forum, Youth-Companions' .....
..... 16-77-122-171-216-266-317-361-409-456-503-553
Fundamental Misconceptions 125
Fundamental, The First 454

G

Gate, Holding the 365
Generation, Problems of the New 7
Giant Weed, The 114
Good Time, A 83
Great American Scapegoat, The 345
Growth, Steady 295

H

Harvest, Waiting 165
Hints and Clues 26
Holding the Gate 365
How to Remember 167
Humanity, The Memoirs of 417
Hyphenated Theosophists 80

I

"If I Just Had Money" 151

Immortality, Death and 509
Impersonality, Compassion and 158
Indifference? 197
"Intelligent Patriotism" 307
Irrevocable Choice 250

K

Karma, Studies in 101-154-222-271-320-368-399-449-507-557
Key of Self-Knowledge, The 310
Kingdoms of Nature, The 536

L

Landmarks, Ancient 19
Law, Abstract 444
Leaders, Followers, Teacher, Learners 342
Life, A Clean 253
Life, The Fear of 128
Life, The Secret of 415
Limits of Responsibility, The 437
Lookout, On the 38-85-133-181-229-277-325-373-419-469-517-565

M

Man Can Do, What Every 552
Meaning of Duty, On the 412
Memoirs of Humanity, The 417
Mind, The Concentrated 36
Misconceptions, Fundamental 125
Money", "If I Just Had 151
More Than Money Can Buy 308
Motive, The Right 260

N

National Cycles 200
Nature of Thought, The 323
Nature, The Kingdoms of 536
Necessity, The Cycle of 355
Noble Sanskrit, The 61

O

Object in View, The 534
Obstacles and Opportunities 394
On the Lookout 38-85-133-181-229-277-325-373-419-469-517-565
On the Meaning of Duty 412
On Sacrifice 129
Opportunities, Obstacles and 394

P

Passivity and Its Dangers 109
Patriotism", "Intelligent 307
Physician, The 541
Praise and Blame 206
Present Effort 350
Prevention 68
Problems of the New Generation 7
Progress?, What Is 177
Prohibitions, Theosophy and 245
Prophecies and Forebodings 459
Propositions 406
Proteus, Alone Against 396
Purity 106
Purpose, The Steady 547

Q

Qualities, The Three 160

R

Race and Place, Born Out of 303
Rain, Sacrifice, and Drought 56
Rebirth, Death and 389
Reincarnation, Studies in 10-71
Remember, How to 167
Responsibility, The Limits of 437
Right Motive, The 260
Romans of the U.S.A.", "Ancient 255

S

Sacrifice, and Drought, Rain 56
Sacrifice, On 129
Sanskrit, The Noble 61
Scapegoat, The Great American 345
Science and the Secret Doctrine 28-116-208-262-313-494-543
Science, Theosophy and 488
Search and the Searchers 213
Secret Doctrine, Science and the 28-116-208-262-313-494-543
Secret of Life, The 415
Self-Knowledge, The Key of 310
Self-Organization 227
Signs of the Cycle 1-49-97-145-193-241-289-337-385-433-481-529
Some Aspects of the Astral Body 549
Spiritualism, True and False 297
Steady Growth 295
Steady Purpose, The 547
Studies in Karma 101-154-222-271-320-368-399-449-507-557

Studies in Reincarnation 10-71
Sun in Theosophy, The 439
Susceptibility to Epidemics 220

T

Teacher, Learners, Leaders, Followers 342
Theosophists, Hyphenated 80
Theosophists?, Who Are 492
Theosophy and Prohibitions 245
Theosophy and Science 488
Theosophy, The Sun in 439
"The Same Charge" 33
Thought, The Nature of 323
Three Classes of Beings 63
Three Qualities, The 160
Time, A Good 83
To What End? 560
True and False Spiritualism 297

U

Unity 462

V

Valley of Waiting, The 414
View, The Object in 534

W

Waiting Harvest 165
Waiting, The Valley of 414
Weed, The Giant 114
Were We Animals? 352

What End?, To 560
What Every Man Can Do 552
What is Progress? 177
Who Are Theosophists? 492
"Without Distinction" 5

X-Y-Z

Youth-Companions' Forum .....
..... 16-77-122-171-216-266-317-361-409-456-503-553

The United Lodge of Theosophists

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is *"similarity of aim, purpose and teaching,"* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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The altar on which the sacrifice is offered is Man, O Gautama; its fuel is speech itself, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear.
—CHANDOGYA-UPANISHAD.

THEOSOPHY

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SIGNS OF THE CYCLE

SPIRITUAL evolution proceeds in cycles, like the physical with which our men of science have been so absorbed. Inseparable though polar opposites, both are attended by a like evolution in the world or mind of man.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended. The earth holds mute records of buried civilizations, heaped the one upon the other as geological strata are superimposed. Then, on the embers and ashes of the past, both nature and man renew the struggle. By means of these successive mental deposits, no less than the physical remains, it becomes clear that the life of both is not mere vain repetition, but that when the lowest point is reached humanity re-asserts itself and mounts once more from the augmented level provided by all the past. Human evolution, measured in terms of successive civilizations, proceeds in the same order as the growth of a coral islet. Who would essay to appraise that growth in terms of the life activities of one of its animalcules, or of any conceivable myriads of them?

Such is the course of nature under the sway of Karmic law: of that ever present and ever-becoming Nature in which the past and the present of mankind is but an unseparate fractionation of an integral whole. From this point of view the least thoughtful man can confirm with equal clairvoyance the words of a Sage:

"The Present is the child of the Past; the Future, the begotten of the Present. And yet, O present moment! knowest

thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say 'I am the progeny of the departed moment, the child of the past,' thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present but verily that Future. Thus, are the Past, the Present, and the Future, the ever-living trinity in one."

Thus are Time and Eternity, or physical and spiritual evolution, indissolubly mated in Man, whose intellectual progress holds in itself the mystery of the ages, the keys to light and darkness, good and evil, Death and Immortality. The Problem of problems is Man himself: not to be solved by any science which would separate physical from spiritual evolution; not to be solved by any theology which would separate man the Creator from man the creature of his own intellectual powers employed in ignorance of their dual potentiality—their divine as well as their infernal potency; not to be solved by any philosophy or psychology which would separate man from nature and both from Soul.

The self-same Law runs undivided and unspent through physical, mental, and spiritual evolution. Humanity is the child of Cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature. Thus will mankind, race after race, perform its appointed cyclic-pilgrimage. Slowly, be it never so slowly, will the Cycles of Matter be succeeded by Cycles of Spirituality, as the Mind of man emancipates itself from superstition and materialism alike. That awakening has commenced: physical science has already reached its limits of exploration, for its greatest masters humbly admit their matter and their force to be animated by an occult impulse beyond their ken; dogmatic theology sees the springs of its inspiration dry, its leading advocates themselves questioning on every hand the authority of their god, the infallibility of their revelation. We are at the bottom of a cycle and evidently in a transition state of the race-mind, though it is equally clear that these cycles do not embrace all mankind at one and the same time. Now as always, civilization and savagery exist side by side, the one betokening the rising and the other the falling "tide in the affairs of men." But an era of rebuilding will soon begin—nay, has already begun.

Where, and when, and how?

It is the mankind of the New World—one by far the senior of our Old one—whose mission and Karma it is to sow the seeds for a forthcoming, grander, and far more glorious Race than any of

those we know of at present. Occult philosophy teaches that even now, under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and intermarriage, almost a race *sui generis,* not only mentally, but also physically. Thus the Americans have become in only three centuries a "primary race," *pro tempore,* before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *Sixth* sub-race of Theosophical teachings, and, in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, *in all its new characteristics.*

The Western Aryans had, every nation and tribe, like their Eastern brethren of the Fifth Race, their Golden and their Iron ages, their period of comparative irresponsibility, or the *Satya* age of purity, while now, several of them have reached their Iron Age, the *Kali Yuga,* an age *black with horrors.* It is simply knowledge and mathematically correct computations which enable the Masters of Wisdom to foretell, for instance, that England is on the eve of such or another catastrophe; France, nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma has led* her to.

What are those *new characteristics,* which are the Karmic heritage of the "coming race" in America, and whose incipient manifestations are already in evidence?

In the medley and motley of present-day American ideals and ideas can be dimly discerned the forming astral presentment of the new race-mind, even as its opposite is to be witnessed in the *Kama-rupa* of the old world with its vanished and vanishing politics in religion and government, in social and business relations, in the family and individual life. Still for the most part unconscious of its own Cycle or Destiny, the one as the other, yet the American Mind already presents the intellectual counter-pole to the European and Eastern. It still dreams, but it dreams of a new heaven and a new Earth to be gained and maintained through brotherhood and not by force of arms.

All the past great Empires of which we have either history or tradition grew by conquest. They pillaged, enslaved, annexed by violence the domains of their neighbors, planted colonies amidst

the ruined remnants. By this law of violence they mounted to their several pinnacles; by the same law they fell and must fall. But America's dream has ever been one of Peace among all Peoples; its Ideal has ever been maintained, even in the midst of spasmodic outbursts of the *Skandhas* of the buried past—heredity of the melting-pot where the scum comes to the surface. Still an instinct with most, an intuition with many, an intelligent comprehension with the few, the fact yet remains that an armed camp is abhorrent to the American mind as it is to the American conscience. It is as yet still a Karmic prevision and far from that *normal clairvoyance* which is to become the leading characteristic of the coming race—but it is there, and the throes of the world excite to-day, and more increasingly than ever, the American mind to take thought how to ameliorate the distresses of mankind rather than to brood over the means of its own selfish welfare. Our very distresses are seen by many leading men, irrespective of creed or party, as our just deserts, our share in the common misfortune, and their hearts and brains alike are turned upon the great world-problems and their solution, not upon taking advantage of our neighbor's woe and weakness. Our period of incubation, our day of isolation, is seen to be over, our duty and hence our destiny become more and more manifest to all alike.

What part have Theosophy and Theosophists in all this?

"WITHOUT DISTINCTION"

BEFORE H. P. B.'s advent in the world of men, *distinctions* among classes were uppermost in the minds of generations of peoples in all countries. Thackery and Dickens gave us both sad and humorous pictures of snobbery in England. And while many may have lived brotherhood in spite of such general class-consciousness, unknowingly moved by impulsion from the Higher Ego, yet there was no knowledge of the actual fact of universal brotherhood. Then came the teaching of H. P. B. to the West, pointing to the One Life, the Cause of existence that fills all the infinite Space, *is* Space itself, in one sense, and is metaphysically expressed in the terms "Universal Brotherhood" and "Spiritual Identity."

Heretofore fancying himself separate, unrelated to the rest of beings in evolution, with no glint of the truth other than what the fanciful "Fatherhood of God and brotherhood of man," might possibly have conveyed, now Man knows, or has the means of knowing, that he is related to the whole of LIFE — not merely to human beings but to all beings, and that there is a constant intercommunication going on among all beings. He realizes his great responsibility in thought, word, and deed; he sees that no man can sin alone, for the lower astral light reflects back on all creatures the evil impress given it by man, though humanity, in its units, can overpower and master its effects by holiness of living and by producing good causes. Now, mankind can see in the poor, the outcast, the ignorant, the sensual, the manifestation of karma, and that the beings experiencing adverse conditions are learning lessons; that all are inherently perfect brothers, and for them is an ever becoming. This is a view that drives away all mists of snobbishness, of jealousy, of hate.

Does a recognition of the universality of the ONE LIFE mean that one becomes reconciled or indifferent to a vile life, approving and emulating evil beings, on the ground that we are all one and there is no separateness? Quite the contrary. Vice and all other forms of evil — the rule of matter in selfishness — are seen to be even more than ever before hideous and stultifying to the Soul, which seeks to manifest itself in the world of men. The Dugpas are brothers, but "of the shadow":

> "Thuling Lamas are great sorcerers and can kill people at a distance by simply *willing* it. They are the ONE LIFE but are not Great, Noble, Compassionate Souls." And H. P. B. says

of them:

"That they are possessed of great mesmeric powers is a fact. A month passed in their edifying company is conducive neither to spiritual enlightenment nor purification of morality."

A student once wrote an article, "Our passions must be burnt out." H. P. B. added this correction: "Not on the physical plane, as it would come then to a deliberate gratification of all our passions, in order to get rid of them by satiety, and this is an abomination." He went on, "The experience must be gained." The Teacher went on with Her correction: " 'Experience must be gained' of every evil as good passion *mentally,* and *overcome* in thought, by reflection. Love and longing for higher things on a Spiritual plane will thus leave no room for the lower animal longings."

Thus the very universality of the ONE LIFE means that the student who by his thoughts and acts reforms and purifies his whole life as the great purified and Compassionate Adepts have already done, aids countless others who are trying to make similar efforts. The humblest student thus can, by himself living true, appreciably aid in the spiritual advancement and final liberation of all beings.

According to the wise statement of Mr. Judge "the very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth."

Brotherhood is neither a phrase nor a shibboleth, and the practice of Magic without ethical responsibility in Atlantean days has resulted, in this our Kali Yuga, not merely in the loss of those magical powers which were once ours, but in the accumulated miseries which threaten to engulf our whole civilization. The meaning of Brotherhood is not to be found in any sect, or church, or party, nor from any revealer, but as Krishna says in *Bhagavad-Gita,* by devotion to and study of the light that comes from within. Brotherhood means SELF-knowledge through self-knowledge. We will find all the principles, all the qualities, all the weaknesses and defects of our brother humans in own natures as well as all their virtues. This should imbue us with charity, inspire us with faith, and give us hope, in all the variant circumstances of everyday life and labor. Otherwise our increasing studies and efforts will but more and more *separate* us from our fellows in place of drawing us ever nearer that true fraternity which Universal Brotherhood implies. How else shall any of us overcome our selfishness than by the adoption of the advice of Prajapati to his sons: "Be restrained, be liberal, be merciful;" it is the death of selfishness.

PROBLEMS OF THE NEW GENERATION

THEOSOPHISTS of forty years or over have much in common with their contemporaries in regard to certain problems, for all their vaster outlook, their more accurate sorting of the eternal from the temporal.

Their formative years were passed, their characters received bents, in an atmosphere now gone forever. Most of the older Theosophists are unconsciously half-Christian still. The race mind of those days yet contours the channels through which the timeless doctrines flow. Of the old, they kept what seemed good, and rejected the rest, when the illuminative rays of Theosophy fell upon the web of life. What they retained is now to them integral part of Theosophy. To what extent do they *read into* Theosophy things that were impressed on their childish minds? To what extent does the devotional side of their philosophy have an indefinable color and flavor, understandable to a Christian, but opaque to a Ghita student of old time, to a contemporary disciple of Lao-tse? To what extent does their feeling about the intellectual side of Theosophy partake of the mechanical harshness of modern science, giving their reasoning a cast which would have been as incomprehensible as repellant to a companion of Pythagoras, Plato, Plotinus?

Unconsciously we take it for granted that the new generation now growing up in Theosophy attaches the same meaning to words that we do; that to them "spirituality," "morality," "duty," and like words have such bearings as they have to us.

Parents at large complain that children are out of hand; and when their attention is called to the laxity of morals and discrimination in which the average home is conducted, aver that there is no help. The days of household force are gone, they say, and there is no power of parent over child save a respect which does not seem to be commanded any more. It is pitifully evident to the Theosophic eye that few parents now deserve respect from anyone. How get it from hard-headed and hard-willed youth?

Theosophists often find it easier to command, being of sterner stuff, as they have to be to hold their doctrine against an animalized mankind. But to *understand* the young, and to be understood by them, is a different matter. Nevertheless the communion of youth and age in the work is remarkable; there is that in the timeless doctrine which appeals to timeless souls all alike, and an identical Theosophic lesson will find equal response in the breast of a six-

teen-year-old schoolgirl as in a worn septuagenarian.

To know what a Theosophical phrase means to younger students, it is necessary to have some knowledge of the background which has formed their habits of thought; and that is usually different from that which formed ours. The religious factor which was so strong with us is absent from their cosmos, except in special cases. The prevailing tone is science, which on the moral side varies from the pseudo-intellectual hedonism to open advocacy of license. Upon an older generation was impressed a horrifying idea of the uncleanness or iniquity of some things as opposed to others, buttressed by promises of retribution of one kind or another. These childish impressions cannot be done away with by reason or any other means short of a tremendous amount of internal self-disciplinary energy, and even then but hardly. Usually they last through life.

That basis not being rational, those things which are only conventional as against those which are truly immoral, have equal validity to the elders. Nothing has validity to the new people except what they have thought out, what has been proven to them to be correct, or what they want to believe.

If a young person in older times ventured to point out face to face the faults of an elder, it was taken as a deliberate insult and disrespect. The same act in a young modern may in fact be a conscious and friendly—if injudicious—attempt to be kind and helpful. Cases have been known where a young Theosophist has been given up as a bad job and a hopeless case altogether by one teacher; when transferred to another, a single passage of arms resulted in mutual understanding and abiding affection. The one teacher was "miffed" by apparent rudeness which was the result of training and environment and not at all of feeling; the other was merely stirred by the seeming disrespect to try to find the reason for it.

What we have largely on hand now, and will increasingly have, is a class of Egos who are not only new in type under Karmic law, but when born of non-Theosophists, are sometimes as bare of the old cultural and moral standards as so many *Mowglis*. They have it all to learn from the ground up. This constitutes for older Theosophists a great difficulty, a great danger—and a great opportunity. They are actually in the position spiritually which the Bolshevist leaders hold politico-economically; namely, with the chaotic materials of a completely wrecked order at hand, to be molded into a new one so far as wisdom and capacity permits.

Perhaps one way of understanding is to judge the actions of the younger ones by the manner in which we ourselves would act minus our present superficial inhibitions. We will then understand the apparent unseemly shows of affections and dislikes, abrupt manners, rudeness, surface selfishness, unheeding franknesses, and so on, learning to look for what lies underneath. Let this not lead to undue laxness and sympathy. Because unconventional appearances are frequently innocent in fact, is no guarantee that they are always so. More than in any other times, the good and bad *look alike.*

Developing Religious Conceptions

The evolution of the God-Idea proceeds apace with man's own intellectual evolution. So true it is that the noblest ideal to which the religious Spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch! The philosophers themselves had to be *initiated into perceptive mysteries,* before they could grasp the correct idea of the ancients in relation to this most metaphysical subject. Otherwise—outside such initiation —for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity, as clearly and as unmistakably as there is for the progress of any nation or race in its cycle by the law of Karma. Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained.—*S.D., I,* 326-7.

STUDIES IN REINCARNATION

IX

Cycles, National and Individual

THE human reincarnation is merely one of the aspects of a universal law of dissipation and of reaggregation under affinitive ties. In the man, bodies of matter—mental, astral, physical—are periodically driven apart by the forces generated through contiguity, and as often brought together by the slow drift which gets into operation as soon as the disintegrative powers are relaxed. But with most of the man's principles, reincarnation is only *partial* at any one time. The matters of his mind, of his emotional nature, of his astral or pattern body, of his physical body, *tend* to recoalesce in the same unity which they once had. But much of them on each plane has been seized by other beings, become embedded in other kingdoms, and has to wait its time to come back to him. So that the nature at birth may overlap the one he had in last incarnation, may show some of its traits and some others it did not then have, or may show those traits in a different order of proportional strength.

So vast is the mass of substance on all planes that is peculiarly the man's own, that he may even be born with a character having no resemblance to that of last time; some long delayed affinities catch up with him and make his congeries of Lives. But in general it may be said that the thought-tendencies exhibit a considerable continuity from life to life; so also with emotions, vitality, and even physical appearance, in descending degree. For these masses of matter, physical and metaphysical, tend to travel in coherence, and will do so unless interfered with. The only *total* coherence is in Atma-Buddhi-Manas, the reincarnating Ego, which is a permanent Self because an aggregation of substance which has been purified, made so homogeneous that it is subject to alteration only by addition. It is in fact the very substance that lies behind the *apparent* abstraction called "knowledge." Its knowledge is of the nature of knowing that we can move a limb; not alterable, not heterogenous, not subject to reason, to doubt, or to uncertainty. All true knowledge when once acquired becomes of this nature and adds to the inner self, though often vanishing from the more exterior planes. For the present we are concerned with the substances, or modes of motion—on superior planes they are identical—which partake of heterogeneity and therefore come and go and are changeable.

Every studious person has seen for himself the coming and going of mental epidemics or contagions; he does not have to be a Theosophist to do that. Few have attempted to catalogue them in any complete historical analysis; they have wondered over the fact and let it go at that. No more is the average man, except in a vague way, aware of the constant psycho-physiological cycles in his own nature. He talks of "moods;" in a larger way of "changes of luck," the latter often in relation to a seven-year period which has been observed and proven by any number of ordinary people. He is aware that physically he feels better at one time than he does at another. Vaguely he wonders over the fact that quite often he can lay the changes to no particular visible action of his own; but seldom does anyone lay out for himself a calendar of his cycles of thought, will, feeling, and vitality. He would be both surprised and illuminated if he did!

However, a true time-relation exists only insofar as the life of the man is regular. An internal cycle is the rise and working out of certain relationships; under a general condition of the man they will work out in a given time which will hold whenever the same conditions obtain. But any marked alteration in collateral circumstances will alter the diameter of the time-circle. As a homely illustration, a man leading a regular life will digest a meal in a definite time. But let him become worried, angry, disheartened, during or after the meal, and the digesting process will be delayed until the effect wears off. Moreover, it will be changed in part from a cycle of nutrition to one of poisoning. And if the whole truth were known, it would be found that such an alteration of the nature of the minor cycle coincided with a much greater cycle; in other words there will be a term of months or years when such minor upsets will be frequent, followed by one where they will not. It would be found that there is a relation between these tendencies and certain natural cycles, such as those of the moon, of sunspots, and the like. There are very definite yearly cycles of mental and spiritual power and of physical vitality, as also of elation and depression. But with those cycles not definitely related to cosmic visible operations, the measure is not so much one of time as of the working off of an effect. Thus it is said that a certain course may be run in "seven minutes, seven days, seven years, or seven incarnations." But the effort and change gone through will be the same in all cases. Most human beings will find regular cycles of elation and depression in themselves, but they will last for a year in one where

they will for an hour in some one else; and will be thrown out of all time-reckoning by good fortune or disaster.

All these cycles are traceable to one of two causes—the recurrent transmission of modes of motion, mental, moral, physical, to the being; or to the actual reincarnation in him of matter appertaining to those various planes; matter which leaves him, serves time elsewhere, and is drawn back on some current of influx—or is replaced by other matter of a similar nature. All such substances, being alive, and in fact forming the substratum of his conscious operations, carry with them their own feel and influence.

When one considers the limitless field of knowledge appertaining to the flux and reflux through humanity of ties of feeling and thought on all planes; the infinity of invisible transmitting magnetic ties which unite all beings indissolubly, the mind reels. One appreciates the statement of a Mahatma that even He "had to study simpler things for fifteen years before studying cycles." . . . . But there is no reason why, by taking thought now, we cannot shorten our own "fifteen years" when the time comes; that is, if we study from the spiritual point of view and without an eye to self-interest.

"History repeats itself" is a popular recognition of the reincarnation of ideas in the body politic of the race. Were those who glibly use the phrase, to study scientifically and earnestly *how* and *where* it repeats itself, they would be wiser as to many things. Great ideas sweep the world and work mighty changes; new generations grow up, complacently accepting the new order as natural; abuses, the wormings of the clever and unscrupulous, sap the foundations until a people which has descended unaware into misery, awakes at the call of some clarion voice, and again is a cycle of destruction and regeneration; then the old cycle repeats. This is true of philosophy, or religion; of art, science, and nation; and many an individual finds it recapitulated in small within himself. Sometimes the Idea seems subject to as full a reincarnation out of invisible space as does the body of man; but in fact neither returns without a prior handhold in manifestation, left from older times. Though the thought has seemingly vanished from the world, perhaps buried under mounds of neglect, ignorance, persecution, and prohibition, it lives on in the hearts of a few. Nor could man reincarnate without some of his family plasm left on earth. The notion of human rights had survived right down the ages; long before the French Revolution burst into open sight, the ranks of the aristocracy themselves had become honey-combed by it—*as the result of the presence of Preservers working with knowledge and di-*

rection. There is nothing in the open politics and religion of those days to explain the cry of "Liberté, Egalité, Fraternité" on one side of the Atlantic, and the American Constitution on the other. In point of fact a few men had transmitted a Charge silently down the centuries, themselves being the hidden germ plasm from which when the season of reincarnation arrived, would grow the physical body of the new incarnation. In retrospect and with fuller understanding, their physical presences and identity can now be traced through history, albeit many of them worked unconscious of the great ends they served. So even now is it with the once Republic of the United States, which has long ceased to exist save in name. Yet in it there live men upon whose hearts the Constitution is engraved in letters of fire which one day will set ablaze the corruptions of the decades, bringing back to the continent the Ideal in a new and better incarnation.

The striking similarity, almost the identity, of the French and Russian revolutions has been apparent to some from the first. The type-pattern is unmistakable. A moron potentate, the flower of his times, coldly and narrowly selfish, unfeeling, unimaginative, veneered with a surface amiability; mated with an ambitious, narrow-minded woman of strong will, and parent to a brood of royal non-entities; a discontented, worried, feeble aristocracy, confronted with a people to whom they have brought unendurable misery more by sheer stupidity and irresponsibility than by active oppression; such is the picture. Then follows the conventional course of events. A monarchy falling with the passive consent of a disaffected aristocracy; a period of confusion, with various mediocre men finding themselves in places of sudden power through no will of their own, by the collapse of every power around them; a feeble and confused effort to hold that power, to organize and consolidate for a few months. Then—the deluge. A people embittered by the wrongs of ages, led by strong-willed, courageous men whose personal grievances have made them into hate incarnate, rise howling and smother the things of the past in a river of blood. Then an oligarchy of rulers born of the people, gradually sobering under responsibility, chastened by the sufferings around them and burdened by unanticipated problems, at war with selfish neighbors, drifts steadily toward conservatism through the coming years. The populace sorts itself out under a social law of specific gravity, the ancient elements of human nature manifest in new men, arranging themselves in wonted order and hierarchy. And so on.

The elements invariably appear, though not always reaching their full growth. In Germany, for instance, the revolution has never reached the *émeute* stage, because up to the war there had been no great physical misery, no generation of ancient grudges. The people still had something left to be lost in a universal destruction, therefore refrained. However, the German revolution is not yet complete. It may end peacefully or it may not.

Now under Karmic law it must be that the same persons reincarnate again and again in similar cycles by mental and moral affinity. H. P. Blavatsky calls attention to the constant recurrence of historical types across long periods. But they recur quickly sometimes. The average human reincarnation period being 1500 years, many must wait long centuries and cycles for periods affiliate with their own natures. But great masses of the passional, the spiritually ignorant, the materialistic, having little Devachanic residue, are back almost immediately. Nor is the karmic relationship between nations to be overlooked. In the 18th Century it was America which set fire to France. In the 20th we cannot overlook the powerful catalytic effect being exerted upon American conditions by Russia. It is not without significance that the Russian population increases three and a half millions per year, the most rapid increase in her history, or that of any other nation, while others have slackened or stopped their increase. These people are flooding in from somewhere and from some potent Karmic cause.

St. Germain, the secret moving power behind the French Revolution, which afterward got out of hand, "may," says H.P.B., "be recognized by some at the next *Terreur.*" Has that *Terreur* been and gone? Or does it still lie in the womb of a cataclysmic future? But the cycles are spiral. The French Revolution fell far back from its first rosy dreams, yet France has never been as sad as she was before. Russia never again will be as miserable as before her own revolution; America is still beyond compare with other nations in certain important social aspects. What she will be after the next great change, whether that be peaceful or violent, slow or sudden, is not revealed but is variously guessed by many. Judge remarked that when the future is foreseen, unconscious efforts are made to alter it, and this creates Karmic confusion. Therefore it is well. The duty of the hour is the true guide to a proper future.

What is the lesson? The man who acts by blind desire and self-interest will forever be the helpless victim of the recurrent tides in his own nature and in the world's nature, constricted helplessly indeed in "the ringing grooves of change." But the man is not the

cycle. If we do not like the cycle the road of escape from it and for others is for us to do our whole duty uncomplainingly therein. By either repulsion or attraction we hold ourselves upon that particular felloe of the wheel ceaselessly turning. That we are here is sign enough that our powers are not high enough to be of use in better cycles; that they would be wasted in lower ones. Always are we in a right place. It is Karma; it is the eternal fitness of things; and above all it is Duty consciously undertaken in the long ago, consciously renewed at the threshold of birth. When our duty is done by the mass of egos to which we find ourselves presently attached we will be born in higher company. When our duty is done to the minds and bodies we now have, we will be possessed of better.

There are ever times when one or other of the many forces in our own nature or in Society are uppermost over the rest. This is the *true* basis of the superstition of "horary astrology," in whose vagaries there is no longer truth. The secret of the use of that fact is that every principle in us, being as near immanent Spirit as any other, has its proper time of use, its necessary time of rest and assimilation. Full understanding and right use of this, coupled with the elimination from our natures of *false cycles,* is the product of self-knowledge, product of *work and compassion.*

Cause and Effect

Modern exact Science, as soon as it began to grow out of its teens, perceived the great, and, to it, hitherto *esoteric* axiom, that nothing —whether in the spiritual, psychic, or physical realm of being— could come into existence out of nothing. There is no cause in the manifested universe without its adequate effects, whether in space or time; nor can there be an effect without its primal cause, which itself owes its existence to a still higher one—the final and absolute cause having to remain to man for ever an incomprehensible Causeless Cause. But even this is no solution, and must be viewed, if at all, from the highest philosophical and metaphysical standpoints, otherwise the problem had better be left unapproached. It is an abstraction, on the verge of which human reason—however trained to metaphysical subtleties—trembles, threatening to collapse.

—*S.D., I, p.* 569.

YOUTH-COMPANIONS' FORUM

IS *it better to teach children some religion, rather than none, even if it is a foolish one?*

Certainly not. In the first place, is it even necessary to teach a child a religion? A religion is based on form; all religions are particular *forms* of Religion itself. In its true sense Religion is a body of *knowledge* based on the unchanging facts and principles in Nature; by the application of its principles, knowledge of the Self may be gained. Religions are based on the idea of a Being who creates, punishes, rewards and forgives. Since this is a false idea, and since ideas form the basis for our actions, the result naturally would be harmful leaving us forever in ignorance of the meaning and purpose of life. Knowledge of the essential nature of man and the universe has always existed, and all religions can be traced to it at their original source—the ancient Aryan, Wisdom Religion—known in this age as Theosophy. The true purpose of Theosophy is to promulgate the fundamental and universal principles of its philosophy for the benefit of all, in order to give a true basis for thought and action.

What lies back of the tendency in all men to follow personal leaders instead of their own best judgment and individual authority?

In other words, why do we identify ourselves with outward things and depend on them for our happiness? Is this not characteristic of the personality—itself but a reflection of various fragments of this universe on our mind? We, looking into that picture-gallery called the mind, mistake ourselves for these flimsy worldly fragments, and call ourselves—the Perceiver—the reflection. While we rightly call ourselves the summation of our experiences, we forget that our *identity* has not changed in all the turmoil of them. Take away a man's possessions and he will cry out for more. If it is not possible to immediately obtain more, then he will seek the advice of some other, depend upon some system of knowledge, some religion—anything but himself. Of course, this is not true in all cases. There have always been men daring enough to use their own minds in an individual way, even for purely selfish aims; it is they who have achieved, and we know that they gain more joy in the act of achievement than in the results. But the great majority of people have always been willing to rely on outside forces to aid them. This quality of non-self-reliance, the

stagnant side of the personality, is one of the most predominant and pernicious of human qualities. In the *Gita* it is called *Tamas*. Because of it, priestcraft and superstition have been able to take root in men's minds, and one may infer that it is the cause of at least half the world's evil. The other half must be blamed to *Rajas,* the principle of active selfishness. We often say that the personal God idea is at the root of this; but the principle of *Tamas* —ignorance—must be seen as its primary basis.

Why did Jesus have to take the Karma of the race? Was that not reaping the effect of causes set up by other individuals?

Jesus had no Karma, in the sense of reaping the effects of past action. Such a being is in full harmony with nature and performs actions to further the evolution of life. Since he is not working against the tide of nature nor disturbing her equilibrium, he is free from the laws of reaction. When incarnating among a particular people for a particular purpose a great being must use the body that they can supply, and in the effort to teach and help them he will invariably meet with their praise and blame; in this sense he is taking the karma of the race. But when Jesus was crucified, he received no *personal* retribution; he but gave himself as a sacrifice to the ignorance of the men he sought to help. We have a more recent example in H.P.B. She took a body of the Russian race with all its limitations and she braved the ridicule of the world. She certainly suffered from causes set up by other individuals; but that was the only way she could contact the people, and voluntarily undertaken. So, it was not her *personal* Karma.

Can Theosophy penetrate into any mind if the person really wants to learn?

Theosophy is a science of the inner facts of life, a study of the cause and causes of things. There is no particular place to study it, no special way to begin it, no outstanding objects which alone contain within themselves the secret of life. Everything in this universe is alive and has a message to give. A lesson can be learned from anything and anyone and at all times. What is learned that is true is Theosophy. The *Light on the Path* says that nature itself is a song and that it is the disciple's duty to hear and interpret it. But since the objects of this world are innumerable and as varied in complexity, there is no reason why one may not start with the simplest of things. Take one's family, the duties to children and household—these all have a profound meaning and may teach much to the simple soul. "Be content with the common duties of life" said Buddha many centuries ago to those of weaker strength

and the statement is as true today. Life is a great teacher and in it there are many grades. It is the lot of some to start with the lowest, but unless "the lowest" is understood through faithful performance of duty, there will never be any so-called "higher" grades.

Why don't we promulgate Theosophy by sending it over the radio?

Theosophy is essentially for those who want it, and for no others. It does not appeal to many because it places responsibility on ourselves, and tells us that we suffer from ourselves. While this is the hope and assurance that keeps many people alive, when they realize that they can get out of any mess into which they have drifted by simply reversing their steps, this responsibility does not appeal to those who want their sins cancelled vicariously. They prefer their personal gods. Now, Theosophy must be sought for and proved by the individual for himself. It requires individual effort and self-determination—which is the use of Man's higher nature. H. P. B. says in the Preface to *The Key to Theosophy:*

> To the mentally lazy or obtuse, Theosophy must remain a a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts.

Therefore, to broadcast Theosophy over the radio would be to expose it to the wonder and ridicule of the populace. It would only antagonize some and furnish others a topic for idle speculation. If a man wants the truth, he will seek for it until he finds it. Theosophy is *not* an interesting diversion to be tuned in on in order to while away an hour or fifteen minutes.

IN OUR OWN PLACE

All help you extend to any other soul is help to yourself. It is our duty to help all, and we must begin on those nearest to us, for to run abroad to souls we might possibly help we again forsake our present duty. It is better to die in our own duty, however mean, than to try another one. . . We have a duty to see that we do all we can *in our own place* as we see best, undisturbed and undismayed by aught . . . It is not that you must rush madly or boldly out *to do, to do.* Do what you find to do.—*W.Q.J.*

ANCIENT LANDMARKS

INDIA, "THE ALMA MATER"

VI

The Six Demonstrations

As this is an age of logic and induction when analysis of beliefs and ideas is the natural method of approach to any subject, those Hindu systems of thought which utilize it are most popular among western scholars. More than any other, the six schools of Indian philosophy, as they are popularly called, are specially favoured by western investigators because they come closest to western ways of reasoning. The Vedas are mystical, the Puranas are folk-lore, even the six limbs of the Vedas offer but unproven statements—such is the general opinion. On the other hand, the six philosophical schools argue and explain propositions and something can be made of them—so say the philologist-philosophers. Hence their popularity.

It must, however, be pointed out that in spite of all the treatises written and lectures delivered on the six schools their soul has eluded the grasp of most of the western savants as of most of their Indian compeers. This is to be expected in the absence of the Theosophical Key which the Esoteric Philosophy provides.

H. P. Blavatsky calls these six schools six Demonstrations. They are like the six cardinal points; each of them presents but one view of truth; not one of them in itself is complete; even the six taken together are not complete; for there is still a seventh darshana known to genuine Chelas of the Masters or Rishis (see H. P. B.'s *Glossary*—"Occult Sciences") which in Hindu terminology is Guhya or Gupta Vidya, *i.e.*, the Esoteric Demonstration.

Each of these six schools *demonstrates* completely the whole of the world-process from one particular angle of vision. The same universe, the same world-process, the same panorama is looked at from one side and then another. Just as a building can be examined from the north and the east and the south and the west, then from above and then from the foundations below, and yet its real worth cannot be perceived unless one enters the building and looks at it from within, so also a philosophical proposition cannot fully and truly be demonstrated unless the seventh step of examination is taken.

Now, why is it that the seventh point of view is not presented, the seventh Demonstration is not made? Neither perverse reticence, nor even spiritual consideration of any kind whatever is responsible. The simple fact is that the seventh viewpoint may be likened to a kind of fourth-dimensional vision. No microscope, no telescope can uncover the fourth dimension; where observation fails, there mathematics steps in and can demonstrate the concept of the fourth dimension. It would be as absurd to refuse to listen to a mathematician because he can not by means of a microscope demonstrate to a man the fourth dimension of space as to say that because the esoteric is invisible to our mental perception therefore it does not exist. The scientist must turn mathematician; so also the ordinary intellectual enquirer must put away his familiar instruments of analysis, logic and inference and adopt a new mode of approach. Just as there are connecting links which bind, say the physicist to the mathematician, so also there are natural bridges which join the six schools of philosophy to their common but hidden spiritual soul, the Esoteric Science.

H. P. B. says that these six demonstrations "have all a starting point in common, and maintain that *ex nihilo nihil fit*" (Glossary under "Mimansa").

All exoteric philosophies are concerned with the universe of Spirit-Matter, Purusha-Prakriti. Of the six viewpoints three are from the side of matter and the other three from the side of spirit. They are therefore interlaced. The seventh deals with that which links spirit to matter, and which also transcends both of them. Fohat, says *The Secret Doctrine,* is "at present unknown to Western speculation" (*Secret Doctrine,* I, 16). It is called Daivi-prakriti, the Light in and through which Krishna, the Unborn, takes name and form. The highest mystery of human consciousness, as also the grand and sacred mystery of Avataras or Incarnations, is hidden in this Light, which the *Gita* describes as Krishna's superior nature (vii-5); again Krishna refers to it when He says, "I am born through my own maya, the mystic power of self-ideation, the eternal thought in the eternal mind." The viewpoint or demonstration presented by this Light can only be acquired by first gathering the knowledge offered by the six schools; then, leaving the methods employed for that gathering, the seeker turns within and employs the only method recommended, that of self-energization, self-purification, and self-discipline. To speak of this seventh Demonstration falls outside of the scope of our article.

Turning then to the six exoteric Demonstrations, the first thing to note is that no single one of them will be found sufficient and that the thread binding them must be seen, especially because it is this thread which helps us to approach the shadowy traces of the seventh to be found in them.

The six Demonstrations are:

1. Vaisheshika, demonstrated by Rishi Kanada.
2. Nyaya, demonstrated by Rishi Gautama.
3. Purva Mimansa, demonstrated by Rishi Jaimini.
4. Sankhya, demonstrated by Rishi Kapila.
5. Yoga, demonstrated by Rishi Patanjali.
6. Vedanta, demonstrated by Rishi Badarayana.

The first three seem to present materialistic outlooks; really they examine the universe from the point of view of matter. The remaining three, however, deal primarily with the consciousness aspect. But each of them is regarded as an explanation of the world-process and as showing part of the way to the Emancipation from that world-process. If the student misses the synthetic viewpoint he will err, as so many others have done, and see one school as antagonistic to one or all of the others. Thus to take but an example—Vedanta-Sutras show the fallacies of the Vaisheshika system, not to overthrow but to supplement that system. In that connection we must also bear in mind that these six Demonstrations are age-old; they have passed through a long evolution; what is extant now is not the unaltered and unadulterated facts originally presented. Interpolation and withdrawal in no small measure have left their marks in each system. It is one of the tasks of the votary of the Second Object of our Theosophical Movement to remove the grain from the chaff and to show the unity underlying them, to show that they are but parts and phases of one whole.

Let us now turn to a brief examination of these six Demonstrations:

I. Vaisheshika. The object of knowledge is Padarthas—Predicates of existing things. They are seven in number: (1) Dravya—Substance (metaphysically) which "is not destroyed either by its effect or by its cause,"—uncaused and eternal. Of these there are nine—five are atomic substances and four are pervasive; the former are earth, water, fire, air and manas, and the latter are time, space, akasha, and atma. Of these nine eternal and ultimate substances Atma is the most important, for by it all others are cognized. Thus arises an endless number of souls. (2) The second predicate is Guna or Gunatvam—Qualitativeness;

there are 24 qualities enumerated of which five belong to all substances, *viz.*, number, dimension, individuality, conjunction and disjunction. (3) Karma or better Karmatvam—Activity is five-fold and is described in terms of Motion: throwing up, throwing down, contracting, expanding and going. Cause-effect is examined under this category in a most interesting way. (4) The fourth predicate is Samanya, *i.e.*, the unifying common basis, the relation of a thing to its genus, sometimes translated as Generality or Generalness. (5) Visesha is the opposite of the fourth and is called Particularity or what constitutes an entity or individuality; from this category the school derives its name and title. (6) Samvaya or Inherence, through which it is said of cause and effect that the one abides in the other and Karma and Karta, deed and doer in each other. (7) Lastly, Abhava—Non-existence, referring to the condition of a thing before its creation or manifestation and after its destruction and dissolution. The knowledge of these Predicates results ultimately in emancipation, for the universe comes into existence mechanically because of them, runs mechanically because of them, and dissolves mechanically because of them. Learn the mechanics of the universe and you are freeing yourself from the tyranny of that great machine.

II. Nyaya. To learn of the mechanics of the universe one must seek knowledge. The essence of knowledge lies in the proofs of cosmic ultimates, to obtain which one must learn about sixteen categories—(1) Pramana—Proofs, (2) Prameya—Objects of proof, (3) Samsaya—Doubt, (4) Prayojana—Purpose, (5) Drishtanta—Example, (6) Siddhanta—Proven knowledge, (7) Avayava—Premises, (8) Tarka—Logical reasoning, (9) Nirnaya—Conclusion, (10) Vada—Discussion, (11) Jalpa—Wrangling, (12) Vitanda—Caviling, (13) Hetvabhasa—Fallacies, (14) Chhala—Quibbles, (15) Jati—Futile analogies, and (16) Nigrahasthana—Unfitness for arguing, which is always to be regarded as an occasion for rebuke. An enquirer to turn student must first acquaint himself with these, to save his own time and that of those from whom he is learning.

Of these the first two are the most important and we shall have space to examine only these.

The ways of gaining proofs are four and they bring right knowledge about twelve things. We have to prove to ourselves the correct value of (1) Atma—the Self, (2) Sharira—Body, (3) Indriya—Senses, (4) Artha—Objects of sense, (5) Buddhi—Intuition, (6) Manas—Mind, (7) Pravriti—Going forth, (8) Dosha—

Fault, (9) Pretya-bhava—Change of existing nature or Transmigration, (10) Phala—Fruit thereof, *i.e.*, Karma, (11) Dukh—Suffering, (12) Apavarga—Emancipation therefrom.

By what means can these proofs be obtained? By (1) Pratyaksha—Perception, (2) Anuman—Inference, (3) Upamuna—Comparison, and (4) Shabda—Word, *i.e.*, Recorded Knowledge.

Perception implies use of the senses which is to be aided by Inference, a mental process, in which the law of analogy or correspondence or comparison should be used, and in seeking this comparison the Record of Seers and Sages should be utilized. Shabda —Word, is described as the instructive assertion of a reliable person, *i.e.*, One who Knows.

III. Purva Mimamsa is also called Karma-Mimamsa. It is the record of interpretation which must be examined and studied prior to turning to the spirit-defining schools which flower in Uttara Mimamsa, generally called Vedanta, end of knowledge. It is called Karma-Mimamsa because this record explains the method of rituals and the meaning of material events, etc. The Sutras of Jaimini enquire into and expound Dharma—Law and Duty of ordinary life. As Dharma cannot be fathomed by mere perception and inference, the use advocated by the previous school of applying the law of correspondence and of the study of the Record should be adopted. Therefore these Jaimini-Sutras deal with Adhikaranas or Topics of which there are nearly a thousand. For each topic a Vedic text is offered about which there is doubt. Then follows the setting down of the *prima facie* view and its refutation. The whole process yields the final proven view or Siddhanta. These are the five limbs of every topic. For living the ordinary life intelligently, not by fanciful thinking or isolated personal reasoning, this school provided a substantial basis. This brings us to the highest view of material life—world life according to religious injunctions, which must be followed intelligently and must not be merely believed in.

IV. Sankhya. The Philosophy of Numbers or the Numerical Demonstration. Much of the original philosophy is reported to be lost to the public world and what is extant is a system of analytical metaphysics. It discourses on twenty-five Tatvas—Forces of Nature in various degrees. Like the very first, the Vaisheshika School, this also is called the "atomistic school" and not without good reason; for in this Demonstration the point of view is of the Spirit, while in the first it was of Matter. It explains Nature by the interaction of twenty-four elements with Purusha (Spirit)

modified by three Gunas; it teaches the eternity of Pradhana, primordial homogeneous matter, or the self-transformation of nature and the eternity of the human egos.

This school teaches the permanent prevention of the three-fold pain as the supreme purpose of life. The Purusha or Spirit is free from all association, is not bound by Karma, or by time, or by space; it seems so bound, but this is only verbal, not real, and it resides in human ideation; and the notion of bondage arises in Buddhi through A-viveka—Non-discrimination. The Purusha is felt by us to be bound because of His seeming indifference as a spectator of all the changes taking place in Prakriti, *i.e.,* Buddhi, etc.; the bondage is but the reflection on Him or It of the impurities seen in matter. These three kinds of pain, spiritual, mental and bodily, produce three kinds of bondage, and therefore there are three ways of release, from Karma, from existence in form, and from repose in one's own Self. The whole process of the Sankhya is to seek for the Number One—the One Purusha, who is at the core of every individual. The original treatise to be studied is *Tattva-Samasa,* a work of greater value even than *Sankhya-Pravachana-Suttra.*

V. Yoga of Patanjali is very well known to students of Theosophy. It carries on the thread of the Sankhya. Having found the Purusha behind the 24 tattvas the human spiritual Being must seek and find the union (Yoga) with the universal aspect. Much confusion exists and discussion takes place as to whether there are many Purushas or one Purusha. The Sankhya stops at the human spiritual individuality face to face with dangers and possibilities and Patanjali's Yoga-Sutras continue the line of further advance, showing how man can become Super-Man, *i.e.,* a Universal Potency. Such a Jivan-Mukta or Master is called Dharma-Megha, Cloud of Dharma. Just as rain comes from clouds so do Law, Virtue, Instruction descend from the Mahatma. Also, just as the cloud makes the vision of the sun possible for ordinary sight by standing between the sun and the eye, so also does the Jivan-Mukta, the great Guru, enable his disciple to catch a glimpse of the Universal Self—the Spiritual Universe, boundless and timeless.

VI. Vedanta—Summation of Knowledge. Just as the first two Demonstrations lead to their practice in Purva Mimamsa, so the Sankhya and the Yoga Demonstrations produce the practical code which earnest souls desiring to *know* the Truth may study so that practice and realization may result. That is why it is called

Uttara Mimamsa. The reputed author of Vedanta-Sutras, Badarayana, is known as Vyasa. H. P. B. says that "there were many Vyasas in Aryavarata" and adds that "the Puranas mention only twenty-eight Vyasas, who at various ages descended to the earth to promulgate Vedic truths—but there were many more."

In more recent centuries three principal schools of Vedanta have arisen. They are the well-known Dvaita, Vishishtadvaita and Advaita. Their equally well-known exponents are, respectively, Madhva, Ramanaja and Shankara.

The Dvaita School emphasizes the distinction between the Human-Spirit-Being and the Universal Self and shows the distinction between the spiritual and the carnal natures in man.

The Vishishtadvaita emphasizes the union between the Human-Spirit-Being and the Universal Self provided the former purifying himself of his carnal nature becomes a vehicle of that Supreme Self. It hints at the continuity of the Human-Spirit-Being in *some* state in unison with the Supreme Self.

The Advaita emphasizes the absolute identity of the Human-Spirit-Being and the Universal Self. Man in his innate Nature is the Indivisible Whole—all else being part and parcel of Himself in His ultimate aspect.

. . . . .

Not articles but volumes will have to be written to reveal in their pristine grandeur the Landmarks of Ancient India. Here are indicated but a very few sign-posts, each of which takes the active seeker on a different road of the Great Journey. For immemorial ages, yuga after yuga, on the mountain ridges and in the forests on the plains, India's sons have struggled with the fogs of ignorance and the upas trees of superstition, gaining the vision splendid of which one here has sung, another there has spoken for the guidance of the weary-footed pilgrim of this Age of Darkness. If we humbly bow in devotion to the Ancient Seers and Sages we too may succeed in fully understanding the Mission of the Mighty Ones who have never ceased speaking the Word, the latest from whose ranks was our own teacher—H. P. Blavatsky.

HINTS AND CLUES

CONVERSATIONS among theosophical students often reveal the fact that more is learned as the result of a *hint* than through direct answers to questions. When a question is fully and convincingly answered, inquiry usually ceases. In his zeal to "put over" the philosophy even a conscientious exponent may miss many unguessed opportunities. He may "put over" his points so convincingly that he discourages the idea of independent research among his hearers. If, as students of various grades, we will indulge in a retrospective analysis of the methods by which we acquired what we possess of theosophical education, we shall quite likely find that those who first gave the real impetus to our studies made certain plain statements. Certain other statements we found equally plain and understandable only after we had followed up *hints* and *clues* which led us to eventually clear up the mystery.

What we value as most practical in the teachings never was told to us. Perhaps we were never even told how to learn such things, and the hints we received were so vague, apparently, that we did not recognize them. Perhaps we thought we had been sent to find one thing and—accidentally we discovered another. Do we remember in the days of our first contact with Theosophy, how we asked an older student for information about a particular subject and were referred to Chapter V of a certain book? Then after careful study of Chapter V found no direct reference to the matter? Perhaps months later, after we had really learned something about the subject we realized that the reading of Chapter V was the best possible preparation for the understanding desired.

A clue to the relative values of teachers of any study whatsoever might be found in the results obtained by their pupils. In most of the educational systems in use at the present time the *teachers'* knowledge is proved by the grades and credits made by their students. Reference to the results obtained by the pupils of the Teachers of Theosophy indicate such a departure from so-called academic methods that many students of today do not realize that they have been *taught!* Perhaps we are proud of our "independent" thinking? If we do think independently, we were taught to do so. We might not have recognized the process; our teachers wanted us to learn how to learn, hence did not call attention to themselves, but there is a hint and also a clue as to the teachers and the process in the Third Fundamental Proposition of the *Secret Doctrine.*

Thus it is with most "discoveries." We may smile in retrospect when we recall our childish cry of delight, "Come and see the rabbit's nest full of Easter eggs I have found." We know now that the nest discovery was pre-arranged for us by someone who loved us. If it is suggested that we analyze the steps that led us into wider fields of discovery in matters theosophic, it is done with the hope that the hints and clues we have received, and which analysis now enables us to recognize as such, may enable us to appreciate and evaluate the means by which the practical value of Theosophy may be learned, if anyone desires to make the effort. So, when the opportunity to present Theosophy to an inquirer comes, don't tell him what *you* know about it; your knowledge can never be his. Make *him* aware of *what he already knows* and *suggest* how his knowledge may be increased. Was it not thus that we learned?

"Child," wrote one of the Masters to a pupil of fifty years ago, "learn to take a hint wherever you find it." If we are looking for direction all the time we never take it, while all the time unconsciously aware that knowledge lies in the path pursued, not in the direction given. We seek knowledge through outer or sense experience, through analysis and theory, through argument and discussion, from teachers of one degree or another, never observing that the sacramental instruction of every true teacher, whatever his station, can be put in two words: "Look within." Why is this?

If Theosophy is true, then there is in each man the totality of all experience quite as much as in a Master of Wisdom. He has digested and assimilated his experiences—we have not. Imparted instruction and advice *satisfy* the mind or the moral nature, or both, as the case may be—and the pupil reposes on what he has been told. A hint, on the other hand, rouses the same mind to activity, and it will find within itself another link or links in the endless chain. The moment the mind is thus turned inward in the search for higher knowledge it is brought near to the *Buddhi-Manas* of the race; an induction takes place, analogous to familiar sense-contact, but in exactly the opposite field. Every sense-contact is with the universal field of experience, but every contact with Buddhi-Manas is with the universal field of knowledge—the stored-up wisdom of the race.

SCIENCE AND THE SECRET DOCTRINE

XXXI

> The oldest religions of the world—exoterically, for the esoteric root or foundation is one—are the Indian, the Mazdean, and the Egyptian. Then comes the Chaldean, the outcome of these—entirely lost to the world now, except in its disfigured Sabeanism as at present rendered by the archæologists; then, passing over a number of religions that will be mentioned later, comes the Jewish, esoterically, as in the Kabala, following in the line of Babylonian Magism; exoterically, as in Genesis and the Pentateuch, a collection of allegorical legends. Read by the light of the Zohar, the initial four chapters of Genesis are the fragment of a highly philosophical page in the World's Cosmogony. *(S.D.* I, 10-11).

PERHAPS one of the most surprising as well as hopeful scientific articles which has fallen under the Theosophic eye for some time is *Ideas of Origin Among Ancient Egyptians and Babylonians,*[1] by Dr. George J. Dudycha, of Ripon College, who is a scientist of parts and gets himself listened to by his colleagues. And the surprise consists in that he makes a clear break with the scientific tradition decreeing that the theogonies and cosmologies of the ancients must be declared, in defense of modern learning, the crude, anthropomorphic lispings of "infant humanity."

He makes a good beginning by questioning the convention that we must revere the Greeks as the originators of all thought worth while.

> . . . We turn to Thales as though he were the Adam of all thought and neglect the equally profound ideas of the more ancient peoples of Egypt, India, China and Babylonia.

He then speaks of the difficulties encountered in untangling the traditions with which he is dealing, due to unsigned tablets, fragmentary preservation, corrupt texts, variant versions, interpolations of legends, oral transmission, and the like. However, says he, well-preserved records dating to the early Egyptian dynasties and the pre-Semitic Sumerians of Babylonia, have been segregated. It is these he reports.

The first is the "Legend of the Creation," thought to date to several milleniums B.C. in oral form, discovered in a royal hiding-place at Der-al-Bahari about 1860, first published in 1912. The god Neb-er-tcher speaks:

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[1]*Scientific Monthly,* March, 1931.

> "I am he who came into being in the form of the god Khepera, and I am the creator of that which came into being, that is to say, I am the creator of everything which came into being; now the things which I created, and which came forth out of my mouth after that I had come into being myself were exceedingly many. The sky (or heaven) had not come into being, the earth did not exist, and the children of the earth and the creeping things had not been made at that time. I myself raised them up from out of Nu, from a state of helpless inertness. I found no place whereon I could stand. I worked a charm upon my own heart (or will), I laid the foundation (of things) by Maat, and I made everything which had form . . . I laid the foundations (of things) in my own heart, and there came into being multitudes of created things, which came into being from the created things which were born from the created things which arose from what they brought forth . . .

This word Maat! Is it not a clear, very clear permutation of the Hindu *Mahat*—especially when the *function* of that Power is considered, and that Egypt and India must have been in communication long before the dawn of history. A still further connection is seen in the story of Neb-er-tcher taking his shadow to wife to procreate the universe. This type of symbology marches through the Hindu cosmogonies from end to end, as in the case of Brahmâ —who is precisely Neb-er-tcher—separating his body into male and female for the same reason. *(S.D.* I, 9). Unfortunately the "Legend of the Creation" is marred by some brutal symbolism more remniscent of the Old Testament than of Egypt.

Says Dr. Dudycha:

> We are not told in this account of the creation where and how Neb-er-tcher came into being; but, as Budge says, "It seems as if he was believed to have been an almighty and invisible power which filled all space." This immediately suggests Anaximander's idea of "the boundless" as the source of all things. Although the Egyptians labeled this source-of-all-things and called it a god, their fundamental idea, that there is an indefinable boundless something from which all things issue, is certainly much like that of Anaximander. Another idea which we find expressed here and which was emphasized by the early Greeks is that of the unity of the primal principle. Neb-er-tcher, who took on the form of Khepera, the creator god of the Egyptians, was the sole primal source of all creation.

The statement that "I, myself, raised them up from out of Nu, from a state of helpless inertness," and which echoes the *Gita's* "By the power of my own Maya I emanate all these creatures without their will," next leads Dr. Dudycha to note the universality of the idea of water as the primeval substance. Here he misses his cue—but it is pardonable. *Water* in the old cosmogonies was a

symbol for something else; something with which a puzzled science is now dealing in its entangled efforts to explicate the atom. But he connects Augustine with the ancients. "For Augustine all things were potential in an original germ or seed from which all things came. It is this potentiality of forms in the primordial mass which seems to be common to both precepts."

> In a cosmogonic fragment from the "Book of the Dead," we find another reference to Nu:
>
> Furthermore I shall ruin all that I have made.
> This earth will appear (?) as an abyss,
> In (or as) a flood as in its primeval condition.
> I am the one remaining from it together with Osiris.
> My forming is (then) made to me among other (?) serpents
> Which men never knew,
> Which the gods never saw.
>
> Here another aspect of Nu is emphasized. Not only is Nu the source of all things, but the end as well—that from which all things come and that to which all things return. Here, again, is Anaximander's idea.

Every word of this is clear to Theosophists—or ought to be. The goddess Maat, remarks Dudycha, is usually regarded as the goddess of law, order, and truth. The authority Budge, he says, regards her as playing here the part of Wisdom. This seems to clinch the identity above suggested.

Next Dr. Dudycha introduces us to our old friend—Hermes Trismegistus. Hermes, playing *Arjuna* to Osiris' *Krishna,* requests to "behold the source of beings."

> Thou wilt now learn. Thou hast just seen what exists from all eternity. The light thou didst first see is the divine intelligence *which contains all things in potentiality,* enclosing the models of all beings. The darkness in which thou afterwards plunged is the material world on which the men of earth live. But the fire thou didst behold shooting forth from the depths, is the divine Word.

The italics are very significant of Dr. Dudycha's own insight.

Hermes, desiring to see the "path of souls," finds himself in the center of *seven* spheres, like seven concentric transparent globes. Says Osiris:

> Look, listen, and understand. Thou seest the seven spheres of all life. Through them is accomplished the fall and ascent of souls. The seven genii are the seven rays of the world-light. Each of them commands one sphere of the spirit, one phase of the life of souls . . . .
>
> Dost thou see . . . a luminous seed fall from the regions of the milky way into the seventh sphere? These are germs of souls. They live like faint vapors in the region of Saturn, gay and free from care, knowing not their own happiness. On

falling from sphere to sphere, however, they put on increasingly heavier envelopes. In each incarnation they acquire a new corporeal sense, in harmony with the surroundings in which they are living. Their vital energy increases, but in proportion as they enter into denser bodies they lose the memory of their celestial origin. Thus is effected the fall of souls which come from the divine ether. Ever more and more captivated by matter and intoxicated by life, they fling themselves like a rain of fire, with quiverings of voluptuous delight, through the regions of grief, love, and death, right into their earthly prison where thou thyself lamentest, held down by the fiery center of the earth, and an empty dream . . . Do you see this swarm of souls trying to mount once more to the lunar regions? Some are beaten back to earth like eddies of birds beneath the might of the tempest. The rest with mighty wings reach the upper sphere, which draws them with it as it rotates. Once they have come to this sphere, they recover their vision of divine things. This time, however, they are not content to reflect them in the dream of a powerless happiness; they become impregnated thereby with the lucidity of a grief-enlightened consciousness, the energy of a will acquired through struggle and strife. They become luminous, for they possess the divine in themselves and radiate it in their acts.

Here indeed is a summary, in archaic phraseology, of the whole *Anthropogenesis* of the *Secret Doctrine.* Continues Dr. Dudycha:

In "The Vision of Hermes" there are at least two thoughts which we must note, first, the potentiality of all things in divine intelligence, and second, the descent of the souls through seven stages. Here we note, then, an evolutionary—unfolding—process. The two processes, however, are not incompatible, for the souls, although passing through an epigenetic process towards materiality, are the unfoldment of that which is in divine intelligence. "One only soul, the great soul of the All, by dividing itself out, has given birth to all the souls that struggle throughout the universe." Thus, here again, we have the ideas of unity of origin and process of development expressed.

From the ancient Sumerians he gives extracts which ring like echoes of the opening Stanzas of Dzyan:

When the height heaven was not named,
And the earth beneath did not bear a name,
And the primaeval Apsû who begat them,
And Mummu, and Tiamat who bore them all—
Their waters were mingled together.

* * * *

Then were created the gods in the midst of
(their waters),
Lakhmu and Lakhamu were called into being . . . .

> No city had been created, no creature had been made,
> Nippur had not been created, Ekur had not been built,
> Erech had not been created, Eanna had not been built,
> Apsû had not been created, Eridu had not been built,
> Of the holy house, the house of the gods, the
> habitation had not been created.
> All lands were sea.

Dr. Dudycha hits upon, without quite comprehending, the inevitable degeneration of cosmic ideas. Semitic-Babylonian creation, he says, was the result of the personal triumph of a creator. This dualism "does not seem to be present in the more primitive Sumerian ideas." He could not be expected to guess that the creeping dry-rot of anthropomorphism thus momentarily glimpsed by him ultimately involved the destruction of those great civilizations—as it does everywhere that it is allowed to live.

Dr. Dudycha, in closing, sums up the parallelisms between Egyptian, Greek, Augustinian, Sumitic and Semitic thought; and concludes:

> Thus in closing we must reiterate. The Greeks were not the first to speculate concerning the origin of things, for we find among the Egyptians and Babylonians cosmogonic ideas of far more ancient origin, *which, when divested of their theological implications and deity names, are not so far different in nature and significance from those of more recent and of Western thought.* (Italics ours).

Shall we cap off with another passage from the *Secret Doctrine* of H. P. Blavatsky?

> . . . we write for the future. Discoveries in this direction will vindicate the claims of the Asiatic philosophers, who maintain that Sciences—Geology, Ethnology, and History included —were pursued by the Antediluvian nations who lived an untold number of ages ago. . . . (II, 334).

ETERNAL CHANGE

Nothing in the material world endures absolutely unchanged in itself or its conditions, even for the smallest conceivable portion of time. All that *is,* is forever in process of *becoming* something else. This is not mere transcendentalism, but is an old established doctrine called, in the East, "the doctrine of the constant, eternal change of atoms from one state into another."—*W.Q.J.*

"THE SAME CHARGE"

THEOSOPHY, "the rational explanation of things as they are"—the simple truth about Man and Nature in all phases and aspects—is strictly *natural.* Repudiation of the immemorial doctrine is the most Unnatural course of action possible, and its neglect, sheer folly! The very quintessence of folly stands bared in the conduct of many of its votaries adown the vistas of time, to which are traceable the agony and bloodshed of history. For when a devotee of the Sacred Science fails in loyalty to its philosophy, his infidelity spreads confusion throughout the world and casts a dark shadow upon the hearts of men. Still, all such failures and shortcomings indicate that it is easy to get clear away from *Theosophy* under the banner of "Theosophy," easy to take its name in vain and to turn its vitalizing spiritual force into destructive channels.

Demonstrating this, stands the record of the recent Theosophical Society. Much that transpired in it might well have been regarded as impossible amongst people seriously undertaking promulgation and exemplification of the ancient Art of Living. It would, indeed, be presently discredited save for the mass of indisputable *evidence,* unassailable and provably true.

What is written is *written.* What gain, then, in perusing those tracings of "the moving finger" in the book of Life? Were it a tale of some other planet, no profit could accrue from such consideration. But the tragic drama is that of our own earth, enacted by our own brothers, right here, and not so very long since, although its hazards are the same as those depicted in the Bhagavad-Gita, five-thousand years ago—a portrayal of the struggle of Divine Strength against human frailty, under stress. Again, if the Theosophical Movement in the West, so far, but pictured the inevitable, it were best forgotten quickly. The fact of the exact opposite, however, points to solemn duty to probe deep for the underlying causations of past events, that such history may not repeat itself. Above all, need adherents of the present to heed the warning sounded in the fact that those of yore so unnecessarily side-tracked were excellent and intelligent men and women.

Yet the Way is so simple and so plainly marked that a wayfaring man though a fool need not err therein. Might not this very simplicity of the true Path have proved the stumbling-block, affording nothing to satisfy vanity and pride, holding nothing for the

elevation of the highly intellectual? For it has been stated: "that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men." It may be that this crucial point had been overlooked or underestimated. Perhaps personal natures, unprepared for the sacrifice, shrank back, when confronted with necessity for self-immolation, appalled into discontinuance of the task or moved to seek expediencies and compromises. How else explain the fallings away and neutralities during crises of the Movement; how else explain the very arising of such crises among brothers bound together in a common Great Cause?

Times and conditions change, but not human nature as such. The dangers of each new epoch, however masked or differently arrayed, carry the same menace in their gestures. Thus it is incumbent on the earnest to supplement effort in right direction by constant caution, especially along those lines in which deflections have occurred in the past. All human factors need to be weighed and measured by *principles,* all actions gauged as to their possible effect upon the general Work. Lurking subtleties of the nature should be dragged from hiding, examined and labelled. Within the secret theater of the mind, a drama of no mean proportions might be staged, in which the traits and qualities discovered by consistent self-scrutiny—be they good, bad, or indifferent—could be made to impersonate the characters engaged in last century's effort. Surprising might be the kinship so revealed, with both events and personnel! Thus within himself the student might find, here, stern warning; there, spur to greater activity; yonder, encouragement; over there, stark necessity for starting all over again. This would force the evils of the past to serve constructively, as "powers for good," in the present.

The Quest of the Soul is never ended; failure but spells delay. The Souls of those who faltered then, cry out to their comrades of the now to "hold on grimly" to Principles and to "fight through" for Masters' Theosophy, that future cycles may afford opportunity for return to the true and changeless Lines once more. When all choices are merged in the Great Choice, the Long Day's account balanced, then is time enough to rest in sanguine assurance of safety beyond need of precaution. Until that far-distant era let us all in both conflict and peace turn to the old war-manual-Gita, and realize anew that the Mahabharata must last for ages yet to come and that "a soldier of the Kshatriya tribe hath no duty superior to lawful warfare," with Eternal Vigilance the warrior-watchword.

Integral part of vigilance, is this study of the past by the light of the present; study of the present by the perspective furnished from the past, part and parcel of it being a constant eye to the purposes of the Work. In this last, the time-honored "shaving process" of the Mandukya Upanishad could be employed with profit: the purpose of the Theosophical Movement is *not* the profit of the few, the building up of personal followings, elevation of ruling hierarchies, nor is it to establish a revised churchianity; it is *not* to mystify audiences with abstruse doctrinal presentations, dazzle with brilliant oratory, nor entertain with mental gymnastics.

The Work in which Masters desire the help of the "companions" in the world is just to tell Man what his real nature is and what the purpose of his existence is, thus pointing out the long-forgotten path to happiness through duty well performed and inherent ideals fulfilled. The task of the student-body and its units all resolves itself to this: to interest people in Theosophy, especially in its ethical aspects; to point them to the Line of Benefactors through whom have flamed the life-giving Waters, and to afford to each and all opportunity to follow, in degree, the example of the Predecessors by giving expression to whatever may have been garnered from the Teaching. Everyone has something to give, something needed by all the rest. Such reciprocity strengthens and vitalizes the bonds of Brotherhood. It is simply a matter of *all pulling together upon the common basis and for the common good.* This is all that is needed to dispel the reign of selfishness in a darkened, sorrowing world. The sun does not strain to make light; it just *shines.* Silent, steady, pushing upward, not noise and commotion, brings vegetation into the light. So, it is with Human evolution, quickened by the Spiritual Will and untramelled by personal motives.

THE CONCENTRATED MIND

DESPITE the rare flashes of genius which illuminate the landscape with the fitfulness of lightning, the fact remains that the wandering mind has as little assurance of bringing back treasure from its peregrinations as has the tramp of finding a jewel lying in his random path. The choicest gems of thought are not to be picked up on the ground or uncovered by surface digging over a wide area, but by sinking a deep shaft in one well-chosen spot.

The master power of imagination, called the king-faculty among the human powers, has to be supplemented by a steady will to work its miracles. Aspiration has to be strengthened and held by the power of thought. Imagination paints for each man the heights that invite his scaling, and indicates the next step for him to take, but unless he can hold that picture in his mind his occasional glimpses of it but disturb his serenity for the moment, without engaging his will and energizing him to high achievement.

Thinking things through is indispensable to widening the field of knowledge, but it is above everything important in the realm of moral values. It is a man's motive that determines whether his act is good or evil. He acts at his peril who does not challenge his motives, subjecting them to closest scrutiny and analysis. The man who cannot think clearly is handicapped and baffled in attempting to determine the right line of action.

The penalty of failure is a heavy one. He becomes increasingly confused and resigns himself at last to drifting without a rudder on the sea of life. The tide may bear him towards a pleasant shore, but he is at the mercy of every eddy and cross-current, now caught in a whirl of emotion, now drifting helplessly towards the rocks, an abject thing of circumstance. This *laissez-faire* attitude, multiplied by thousands in any modern land, piles up the inert mass of national indifference, against which reformers spend their lives and strength in vain, until abuses become at last too flagrant longer to be ignored.

There is a right way of cultivating concentration, but wrong means sometimes are practised and advocated by the ignorant. A dim recognition that a scattering of effort lessens the chance of worth-while achievement in any line, has been an underlying factor in the determination of many to quit the world and seek one-pointedness in hermitage or abbey. At best this gives but a nega-

tive advantage. Cutting off distractions from without, however valuable as an aid to concentration, will not in itself effect control of mind, as many a cloistered monk and nun can testify.

Some claim that control of the mind may be gained by fixing attention on one object, any object, at which the gaze is directed while all thoughts are rigidly excluded from the mind. Danger lies that way! Too easily he who tries this means of steadying his mind slips into passivity, the very antithesis of positive control of thought and wholly unreconcilable with it.

Control of thought is positive and, to be most effective, must be continuous. One cannot bring the undisciplined mind suddenly to do his bidding. A runaway horse cannot be reined in at will and made to go at a steady pace. The steed has to be under control on the straight stretch of open road if it is to answer to the reins in an emergency. And so the mind cannot be permitted to run loose most of the time and then concentrated when a subject of importance is presented for consideration.

Directing thought steadily to the task of each moment not only will result in greater skill in the performance of the work in hand, but will lead to an increasing measure of that control of the mind which is the great desideratum for every man who would be master in his own household.

It is well for us, in the stir and stress of our noisy modern life, that outer peace and stillness are not essential to maintaining a quiet and steady mind. The rule for control of thought is applicable in any circumstances in which we find ourselves. It is simply stated, however difficult in application. It is but this: *Mind* what you do.

ON THE LOOKOUT

Some Percipient Scientists

In this year 1931, the nations of the world are spending more on armaments than at any time in history. This, with ten years of furious competition for foreign trade on the part of all the industrialized nations have plunged all alike into near bankruptcy. Spain is upset, with the end still to be determined; Germany is hovering on the verge of revolution; England sinks deeper into commercial and social paralysis day by day; in the United States, which two years ago was boasting so loudly of "the highest standard of living in all history," twenty-five million human beings are consuming their savings or living on charity, with social conditions anticipated during the coming winter such as the land has never known. In certain parts a condition has arisen which had to come —it was but a matter of time. Wandering bands of the hopeless and homeless are beginning to take whatsoever they desire along the roadside, with little attempt to stop them for fear of worse consequences. That these do not consist of the wholly irresponsible and criminal is shown by one incident—after killing and eating a cow, one group carefully hung the hide on the fence for the owner's use! And organized crime has become an insupportable burden upon the whole people of the United States.

It is interesting to hark back, finding that in 1928 there were men of vision who raised their voices in the wilderness in vain.

Correct Prophecies

In that year Sir Philip Gibbs stated that civilization, proceeding on its then lines, was bound to destroy mankind. *(Los Angeles Times,* Sept. 23, 1928).

Sir Alfred Ewing *(Manchester Guardian Weekly,* June 8, 1928) remarked in a lecture that in spite of a century of inventions, "progress," etc., man was still much as before. Applied mechanics have produced a moral failure, and eminence in mechanical effort does nothing to prevent the reversion of a nation to savagery. All ideas, however good, are prostituted to ignoble uses when a true moral outlook is lacking. The duty of a true leadership, he said, was to educate the conscience and judgment of man. Unfortunately, the modern idea has been that mechanical progress has

made moral values useless and conscience a handicap to enjoyment! In May, 1929, *(Scientific Monthly)* at the very height of our exuberance, Dr. Wilson D. Wallis, of the University of Minnesota, wrote that progress is limited, if not destroyed, by the seeds of death carried within itself. With "progress," crime, disease, and war increase, while primitive cultures are comparatively free from these. If, he thought, these are "necessary" evils, then the reality of "progress" is dubious, and "the goal, if there is one, seems to be somewhere the other side of nowhere."

Necessity?

Has mankind no choice? Is there no road except that of blind cyclic self-destructions? What folly! Is anyone foolish enough to think that if our great men were to set the example of simple and noble living, of altruism and philosophic thought, and to put into it the energies which they now pour into material "progress," the complexion of the world could not be changed in a generation? Why then don't they do it? The answer is simple; there's no "profit" in it.

Theosophy works to build up an *imperium in imperio* of those—"great" men or not—who can and will do the right, the rational, the noble thing regardless of whether there is profit in it or not. Graduation from the brute stage can be brought about in no other way; evolution is not an automatic process. But many civilizations must perish before mankind repudiates leaders who are themselves guided by the more or less disguised urges of the lower nature.

Mysteries of Mind

In a recent lecture at Tavistock Clinic, England, Dr. E. Graham Howe remarked that the three great problems of modern psychology are first, the nature of "life" itself; second, the true nature of "nervousness," the physical nerves having little or nothing to do with the symptoms; third, the problems of mental treatment and the manner in which psychological facts may be applied practically to the cure or prevention of mental diseases. *(The Week's Science,* April 20, 1931).

As to the first problem: no light will be thrown on it until abandonment of the curiously futile and in fact stupid assumption that "life" is a function, an action, a result, instead of the basic substratum of all—of matter as much as of mind—that exists any-

where in space. Life is the self-existent essence of all things, and the only Power that *is* self-existent.

— AND OF PSYCHOLOGISTS

The whole difficulty of understanding "nervousness" and its extreme in "insanity" arises from trying to trace it to a final source in purely physical or physiological lesions of one kind or another. Yet every day brings more indication that the mental states are not as dependent upon the physical as supposed. It has always been a strong belief, if not a conviction in psychology, that intelligence has much to do with the content of calcium and phosphorus in the system. The latest results *(Science,* July 3, 1931) show that this is not so; moreover, that the whole matter of the chemistry of psychoses and neuroses is in a "contradictory and unsatisfactory" state up to date. This is not surprising. Whenever a hypothesis contrary to the facts of nature is adopted, necessarily the facts will refuse to seem anything but "contradictory and unsatisfactory" in the light of it. The obvious remedy is to drop the theory; but as that procedure would in this case make metaphysicians of all our psychiatrists and psychologists, that event is still rather remote.

Somewhat the same misfortunes have enveloped the attempt to trace thought and feeling to definite brain organs; the latest addition to which came in the form of an operation performed by Dr. Walter E. Dandy, of Johns Hopkins, who removed both frontal lobes of a patient's brain. The man, however, continued to read, write, and carry on all his usual activities as though nothing had happened. *(Los Angeles Times Magazine,* July 6, 1930).

MIND AND MATTER

As a matter of fact, the chemical elements in the body and brain have even more to do with the manifestation of intelligence on the human plane than dreamed of by the crassest of materialists; but the manner in which the action proceeds cannot be understood until the method of looking at psychic factors as products of inert matter is discontinued, and the method of *trying to understand the spiritual and mental principles resident in matter,* with their correlations and combinations—the "loves and hatreds of the gods" —adopted instead.

The same is true of the organs. Only part of the functions of any bodily organ is comprehended by science; some organs, such as the pineal gland, are considered important only because of

workings very minor in comparison with their real powers—even though those powers are usually atrophied in the men of today.

In the matter of the emotions—the evident generation and discharge of special secretions as the result of every change of feeling is now being taken to mean the causation of the emotion by the secretion! Yet even so a valuable correlation occasionally emerges. Dr. Joseph Barcroft holds that emotional excitement is governed by the spleen. *(Los Angeles Times Magazine,* July 6, 1930). The spleen has all along been to science one of the most puzzling of organs. This explanation is on the right track, Madame Blavatsky stating that the organ is the instrument of the Protean Double. (See *Key to Theosophy,* p. 121; also "Man: Psychic and Spiritual," in THEOSOPHY for August, 1931). But the "Protean Double" in its lower and terrestrial aspect is none other than our old acquaintance the *Linga Sharira,* the "pattern" or "astral" body, with which at death the "passions and desires" coalesce to form the *Kama Rupa* or "passion form," translated literally.

THE AMERICAN OKHRANA

After all the abuse of the Soviet "G.P.U." for its alleged atrocities, it is surprising to learn upon the highest authority that we have functioning in our own midst a body whose powers are equally arbitrary and exercised with about as little regard for humanity and decency. A report of the Wickersham Commission appointed by President Hoover, published August 8, 1931, is commented upon thus:

> The report, based on a study made by Reuben Oppenheimer, Baltimore lawyer, finds that the deportation laws are harshly and arbitrarily administered, that the constitutional rights of persons suspected of deportable offenses are in many cases disregarded, and that coercive and oppressive means are employed by Federal agents in building up evidence.
>
> The average alien is described as being virtually at the mercy of the government investigators once they set upon him, being subjected to ruthless and sometimes illegal methods or examination, without knowing or being told he has a right to obtain legal counsel and in most instances having no funds with which to employ counsel, anyway. . .
>
> The report particularly deplores the fact that under the system now in effect the Bureau of Immigration of the Department of Labor acts as the investigator, prosecutor and

> judge in all deportation cases, a circumstance which, it is declared, cannot possibly make for fair and impartial decisions when there is any contest or a dispute as to facts. (*Los Angeles Times*, Aug. 8, 1931).

BUREAUCRATIC METHODS

The mental and ethical standards of the Department of Labor employees engaged in deportation are criticised. Attention is called to the fact that every foreign-born citizen lives under a constant pall of apprehension that some slight irregularity in his papers may be found and himself exiled by an arbitrary tribunal, without being given the right of appeal or an opportunity to justify his presence. Warrants for arrest are passed on by two employees at Washington, who last year handled 20,000 of them, making it obvious that any field agent who chooses to deport a foreigner only has to ask for a warrant to have it issued without investigation. The brutal injustice of the Act of 1929, which makes a deportee forever ineligible for reentry, regardless of his character and the possibly technical nature of irregularity, is commented upon. A conclusive blow is given the fable that the alien element is responsible for the enormous amount of American crime.

> The current notion that the so-called foreign-born part of the population is responsible for a disproportionate part of the crime committed in the country is certainly not based upon an adequate statistical foundation. From other studies made by this commission the strong likelihood appears that the foreign born can be definitely exonerated from this charge.

The Wickersham Commission was appointed by President Hoover, and is little likely to exaggerate unnecessarily the evils of things as they are; its silly and confused report on the prohibition situation sufficiently demonstrates that. If sufficient evils in the immigration situation are uncovered, to cause it to speak thus strongly, it is certain to our minds that the abuses actually are abominable. As the report correctly states, we do not trust elsewhere to any one individual the functions of detective, prosecutor, and judge. The situation contravenes every principle of the American Constitution as well as of common decency. It is true that we have many cases where one body or one individual functions in the three capacities; but as yet they have the grace to do it extra-legally and behind the scenes.

The Report was signed by nine of the eleven members of the Committee.

A Moral Reform in Science?

Although science has arrogated to itself the whole function of producing those implements, means, and methods by which the human life of the future is to be carried on, it has for the most part consistently refused responsibility for any misuse of these things. Inasmuch as it is this same science which by its intelligence tests and other sociological methods daily proves and publishes the fact that the average man is incapable of acting in his own best interests, this attitude has been a standing puzzle. "My business is to discover," says the *savant*. "Mankind is incapable of wise use of what I discover, but that is not *my* responsibility." This might be an incomprehensible moral blindness; but as the years go by with their disillusioning revelations of human nature, one is forced to the conclusion that with the intellectual as with the stupid, the ruling motive is selfishness. If inventors were to look ahead to all the consequences of their inventions, there would be far fewer of them set afoot; fewer new industries, fewer sources of easy dividends, fewer fat payrolls, and numbers who roll in wealth and fame would have remained unknown.

Voices in the Wilderness

However, the lessons of the past few years have been so terrible as to have penetrated even the callous scientific epidermis. Like drops before the monsoon, one scientist after another has lifted his voice. The most prominent hitherto has been Professor Soddy, with his refusal to engage in research upon poison gases for his own government. Now comes Dr. Einstein, whose appeal was read to an international conference on August 1, 1931. Dr. Einstein first stated that those who consider the danger of war past are living in a fool's paradise. On the contrary, he said, there is abroad a more powerful and destructive militarism than that which produced the World War. He then asked all scientists to have nothing to do with war researches and all men and women to refuse assistance to war or war preparations. This is fine, splendid, and courageous; but it is a voice crying in the wilderness. The world has not learned its lesson, and it is questionable whether *en masse* it is capable of learning. It is certain that another major European

war would bring the fulfillment, so far as Europe is concerned, of that prophecy of H. P. Blavatsky's which was half-realized in 1914; of a civilization "going out like a torch dipped in water." This does not prevent the nations of Europe—nor to some extent America—from continuing preparations which can only have that result. There is no reason in nature, history, or Theosophical doctrine, why another Dark Age of a thousand years or more may not fall upon Europe. In case of another war, complete disintegration will only be prevented by the supervention of that which is bound to occur as an aftermath—a communistic revolution of continental proportions. We are no friends of communism as practiced; but we cannot be blind to the fact that in case of a breakdown of European civilization in its present form, there is nothing else in sight to form a rallying point for a reconstitution of organized society. The only alternative would be a permanent state of mechanized savagery of a peculiarly abject type, with nothing whatever left of the advances of democracy, tolerance, or enlightenment, which are supposed to have accrued to "civilization." One would think that the potentates and magnates of Europe would be keenly alive to all this and working desperately to prevent a war which can only result in their own destruction. But — "Whom the gods would destroy — "

"Cast-off Clothing"

The idea that human beings represent various animal types in their natures has always been considered worth while as a poetic jest, and has been a basis of satire often divertingly employed. The Theosophical doctrine which explains this by saying that psychically and even to a degree materially, animals are the "cast-off clothing of man," their qualities of consciousness originating in the prior association of the materials in them with him in his own body, is hardly likely to appeal to science as anything but superstition.

Yet there is a significance in the fact that lands occupied by old, and especially by degraded races seem to have a virulence in their soil which literally breeds venomous reptiles and beasts of prey. As witness India, Africa, and South America, compared with those parts of the world which either have no long human history or have been depopulated so long that the accumulated pollution of the Astral Light by human thought has had time to dissipate. Or, those parts which have been washed clean by long submersion.

In many ways the United States has reached its maturity and left behind its Golden Age of childish irresponsibility. It now begins, in flood and drought and industrial dislocation, to reap the Karma piled up for nearly four hundred years. One of the new and disquieting innovations is the appearance of insect pests of unique fearsomeness. This has been cumulative in agricultural lines; but only now have we an analogue of the terrible tsetse fly of Africa, and other horrors.

According to news reports of April 10, 1931, a plague of "buffalo gnats" had killed over 1000 mules in Mississippi, Louisiana, and Arkansas—the latter being the State hardest hit by the great drought also.

There is no explanation of this sudden increase given.

So far, the karmic effect of American sensual and selfish thought on the organized matter with which we are in contact has manifested chiefly in the multiplication of new diseases and the intensification of the old—especially in the case of cancer. Of course the breeding of animal and insect pests cannot reach the stage here that it does in countries unacquainted with destructive and disinfective science. But the pressure has to find vent somewhere. We are about to reap a long unhealthy harvest, and one ponders with some concern just what forms it will take.

"Collier's" Comments

> We are not a hermit nation and we cannot act as hermits, disregarding the very existence of other peoples, if we expect to enjoy the goods of this productive age. Yet many Americans are now acting as though we were the only inhabitants of this earth worth considering. . . .
>
> We want to sell abroad but we don't want to buy. We want our loans paid but we don't want to accept the goods which our debtors offer in payment. We seem to imagine that by some hocus-pocus trade can be made a one-sided business. . . .
>
> They said we were "dumping" wheat. A few months before we ourselves were tremendously agitated because we thought the Russians were dumping wheat upon our market.
>
> What was criminal malice in the Russians was hard business sense in Americans. At least that was our story. Other observers could see little difference between our dumping and Russian dumping. The effect on world wheat prices certainly was much the same.

In other ways we have shown an even more drastic disregard of the interests of other peoples. . . .

We have no notion of giving up our export business but we want a law to kill off the small foreign competition which Sumatra offers. . . .

The demands for special embargoes reveal an extreme nationalism which we resent in others but excuse in ourselves.

Senator Oddie of Nevada went the limit and urged an embargo on all Russian products, on the ground that Soviet exports are contaminated by Communism.

The curious part of all these outbursts is the total disregard shown for the interest of the United States as a whole.

In each case efforts are made to substitute the narrow interests of a small group for the greater welfare of the entire nation.

Plainly, we cannot have our cake and eat it too. We cannot lay embargoes against foreign products and reasonably expect other countries to adjust their own laws in our favor.

We cannot export unless we import. We cannot invest abroad and adopt an embargo policy against foreign products. We cannot live well unless we are willing to concede the right of other people to work and to trade. *(Collier's*, April 4, 1931).

THE PRICE OF TRUTH

That the price of truth is effort and struggle is vividly illustrated in an article, "Science and Humanism," by Prof. Robert A. Millikan, published in the *Quarterly Journal,* July, 1931. Prof. Millikan tells how he acquired his basis for teaching physics by a nine-year course of "problem-solving" in algebra, geometry, trigonometry and analytics. He considers this system of "personal digging" far superior to the "lecture" method, and comments:

> I myself could not today break into, as I did forty years ago, the teaching of secondary school physics, because our states, many of them, have passed laws under the stimulus of teachers' college labor unions which actually are working, so it seems to me . . . to prevent the ablest and best trained of our younger minds from getting into secondary school teaching at all. A hundred years of pedagogical lectures would not, in my judgment, even begin to yield the training for teaching physics that I got from the "problem" method as it was used in my early training in mathematics forty-five and fifty years ago.

Plain talk this, and a severe indictment of the "pour-in scheme of culture," so much a problem for our youth today.

Turning a page we find Dr. Millikan touching on the evolution of the God idea:

> The God of caprice and whim began to be replaced in human thinking by a God who rules through law. A universe which was not worth knowing because it could not be counted upon . . . began to be replaced by a Nature which is dependable to some extent at least, understandable, even controllable by man. . . Under the old conception man's chief duty had been to propitiate his anthropomorphic Deity; under the new conception duty came to be to try to understand God's laws and to bring one's life and the lives of all mankind into harmony with them.

Collating recent expressions of certain other leading scientists one wonders just how they have so narrowly missed Theosophy. Or, is it only that some are harbouring mental reservations? Much in current scientific pronouncements bears the earmark of what has been called "clandestine Theosophy," and more and more near to realization is the prophecy of H. P. B. that the *Secret Doctrine* will become the text-book of Science.

Hoary Theological misconceptions, chief among which are a capricious Jehovah and his necessary adjunct, the doctrine of personal irresponsibility, continue to becloud some of our great scientific minds. Theology is a monument to Priestcraft's utter perversion of primeval truth and its dogmas naturally produce that "cecity of negation" referred to in the *Secret Doctrine*. Any least remaining taint mars the vision and delimits the individual's mental outlook. It is this residue of theological poison which foreshortens the range of so many good minds.

White Savages versus Red

> In the year 1608, Edward Harlow was sent in a ship by Captain John Smith of the new Jamestown colony to explore the Cape Cod region. When he landed there and the Indians came out to meet him, he seized five of them and carried them off, taking them with him to England. The next touch of hospitality encountered by the Indians of the Plymouth region was when Thomas Hunt was sent there from Jamestown in 1614 to determine the desirability of the site for colonization. When he landed the Indians came to meet him in a friendly manner. He invited them on his ship and as soon as they were aboard clapped them all, twenty-four in

number, under hatches and carried them off to sell them as slaves to the Spaniards. One of the Indians who later escaped was brought back to Plymouth by Captain Dermer who attempted to regain the goodwill of the Indians of the region in 1619. However, the natives, in view of what had happened on the two previous visits, were not in a mood to parley.

STEALING THE CORN

The next year, 1620, was the year of the landing of the *Mayflower* and the Pilgrim fathers. It is not surprising that they had difficulty in making contact with the Indians. The first shore party that landed found several houses from which the Indians had fled. Near these were large pits filled with corn which the Indians had stored for their winter supply. The colonists promptly robbed the pits of all the corn which they contained and the houses of their utensils, all of which they brought with them to the ship. Several days were spent by the colonists in cleaning out the corn caches of the neighborhood and in addition several graves were dug up and the articles accompanying the burials taken. Had it not been for Squanto, the English-speaking Indian who had been returned the previous year by Captain Dermer, the colonists would probably never have encountered the Indians on a friendly basis. Furthermore, without the instructions of the Indians in regard to planting, the colony would have failed from starvation the first year of its inception, and there would have been no Thanksgiving to celebrate.

The experience of the Massachusetts Indians was typical of the sort of greeting the Indians had received from the time of the first landing of Columbus. The fact that in many places they had the spirit to defend themselves against robbery and slavery gave rise to the first of our list of conceptions "that a good Indian is a dead Indian."

Despite his reputation to the contrary, the Indian was not by nature particularly warlike. Tribes that in later days bitterly obstructed the invasion of the whites, were invariably, on first contact, friendly and hospitable. (*Scientific Monthly*, February, 1931).

In March, 1931, President Hoover made what purports to be a drastic and complete reorganization of the Indian Bureau of the United States Government. If it is that in fact, and actually based on mercy and an intention to do justice, it will practically change a record of three and a quarter centuries.